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THE

Missionary Magazine

AND

CHRONICLE.

MADAGASCAR.

By the last mail from Mauritius, the Directors received very gratifying and satisfactory communications from the Rev. WILLIAM ELLIS, dated ANTANANARIVO, July 2nd. Our friend arrived in the capital on the 16th June, and the information which he supplies includes the events of the first fortnight of his residence. Our Christian readers cannot fail to rejoice and give thanks to God, who watched over the life and health of His servant, both by sea and by land, and carried him in safety to the interesting and important scene of his destination; and their gratitude will be heightened as they read his statement of the cordiality and joy with which he was received at Antananarivo, both by the King and the officers of Government, as well as by the Pastors and Members of the Native Churches. The deep anxiety of the people, as intimated by Mr. Ellis, for the arrival of the Missionaries, and the supply of the Sacred Scriptures which they had the happiness to convey, has long ere this been gratified.

The letter of the Rev. ROBERT TOY, which we subjoin, informs us that he and his companions arrived safely at MAURITIUS on the 15th July. They sailed for Madagascar on the 5th August, and probably reached TAMATAVE within two or three days, and proceeded without delay to the capital.

Nothing could be more auspicious than the commencement of the Mission; and we trust that that gracious Saviour who so long watched over the interests of His people in Madagascar, when exposed to the fury of malignant persecution, will now, by His gracious Spirit, guard and preserve them amidst the perils attendant upon peace and prosperity. We hope by the next mail to receive additional communications from Mr. Ellis and our Missionary Brethren.

“ Antananarivo, July 2nd, 1862.

“ MY DEAR FRIEND,—The very short notice I have received of an opportunity of sending to Mauritius, will allow me to do little more than inform you of my arrival and prospects here, in the hope of being in a very short time able to send you accounts more ample and not less encouraging.

DEPARTURE FROM TAMATAVE, AND JOURNEY TO THE CAPITAL.

“ I left Tamatave for the capital on the 31st of May, our journey occupying fifteen days, three of which were Sabbaths, so that we were twelve days travelling. We had public worship each Sunday, and on the first Sunday in the month I administered the Lord's Supper to six communicants, who formed part of our numerous company.

MET AND WELCOMED BY THE NATIVE CHRISTIANS.

“ Thirty miles from the capital, a large number of Christians from Antananarivo met me near one of the villages of Imerina. As we approached they commenced singing a hymn of praise to God, in which the Christians who were with me joined, till we met and halted. The two pastors who were with them said they were sent by their Brethren and the Churches to bid me welcome, assure me of the general joy among them which my arrival would produce, and bear me company to the capital. We travelled together till we reached Ambatomanga, twenty miles from Antananarivo.

THE SABBATH OBSERVED—CONTRAST WITH FORMER TIMES.

“ Here we rested for the Sunday, where we had large congregations both morning and evening. Shortly before the evening service, seven officers, one of high rank, from the palace, arrived. They said they were sent by the King to meet me, but would not enter upon any arrangements on that day, as it was the Lord's day. In about a quarter of an hour after this they came to our worship, in which they joined with earnest cheerfulness. I had spent Sunday at the same village on my way up in 1856. Then, a few Christians came by stealth, and we met for prayer at night. Now, the chief room in the largest house in the place was opened in broad day, and was thronged with simple and devout worshippers, while numbers crowded round on the outside.

ADVANCE TO ANTANANARIVO, AND RECEPTION BY THE KING AND PEOPLE.

“ The next morning the officers delivered a letter from the King, and another from the Principal Secretary of State, bidding me welcome, and informing me of the King's wish that I should enter Antananarivo that day. Soon after nine o'clock we set out, quite a large company, for each officer had his palanquin-bearers and attendants, and we were not less than 200 persons. About two we reached the suburbs, and I was greeted by multitudes gathered in their courtyards, and on the walls, as I passed along, till I reached a very comfortable house, which the King had appointed for my residence, not far from the palace. The King and Queen, and the nobles of the court, received me with great friendliness and pleasure at the palace the next day, and expressed themselves gratified with my communications respecting the friendship of the English, the interest taken in their welfare, and the endeavours the Society were making to aid in extending the blessings of Christianity and education, as the best means of promoting the permanent welfare of the people. Mentioning the number and specific objects of the several Missionaries on their way

to Madagascar with the supply of books, school materials, and printing apparatus, which they would bring, both King and Queen thanked me for the communication I had made, and requested me to assure their friends that it was peculiarly gratifying to them. The Prime Minister, the Commander-in-Chief, the first Officer of the Palace, and other high authorities, some of them apparently most earnest Christians, were equally cordial in their welcomes, and in their conferences with me at their own residences, in which I have been their guest.

VISITS OF THE CHRISTIANS FROM THE COUNTRY.

"For more than a week my house was continually thronged with Christian friends from different parts of the capital, or from Christian families from the numerous villages in the suburbs, all expressing their joy at my arrival, as an earnest of their again enjoying the advantage of the teaching and assistance of English Missionaries, as well as the extension of schools, and the acquisition of the Bible, for which their desire is most urgent.

URGENT NEED OF THE SCRIPTURES.

"The chief disappointment they feel arises from my having no copies of the Scriptures. They had learned by my letters from Mauritius that I was coming alone, and that the Missionaries were to follow; but they expected, and most urgently do they need, the Holy Scriptures. In some entire congregations there is not a copy; and they only hear them read when a minister or friend from the capital comes to them; and yet their faith is simple, *scriptural*, and firm; no deviation in their teaching or belief from the great essential truths of the Gospel; no visionary or erratic opinions on the subject of religion, which seems to be with them a simple, sincere, earnest, personal concern.

SABBATH CONGREGATIONS AND SERVICES.

"I have been two Sabbaths in the capital, and have attended two of their places of worship—rustic, temporary buildings—houses enlarged by taking out the ends and forming two or more together, and taking down the front wall, and spreading out a screen of rushes. At *Analakely* more than 1500 were present, and scarcely fewer at *Amparimbè*. These places are filled soon after daybreak on Sunday, and continue crowded, with not more than an interval of a couple of hours, till five in the afternoon; not, indeed, with the same audience, but with successive congregations. On each of the Sabbaths I have taken part in these services, reading the Malagasy Scriptures, delivering a short discourse in broken Malagasy, but in which the pastors encourage me by saying they understand it, and the people are glad. I also pray partly in English and partly in Malagasy. No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship. Some of the pastors are with me every day; but we have not been able to hold a general meeting yet, though they greatly desire it.

INSTRUCTIONS TO THE KING AND HIS OFFICERS.

"I am occasionally sent for by the King or some of the high officers, and I have for some short time past attended the King at his house daily, from one to three o'clock, to read English with him. We read together out of a large quarto Bible, on the outside of which is inscribed in gilt letters, 'Presented to Radama, King of

Madagascar, by the London Missionary Society, 1821.' A number of officers, some of them Christians, are generally present, and we frequently converse on what we have read. I have also, every forenoon at my house, eleven or twelve sons of the chief nobles and officers, who come to learn English an hour and a half daily. They will be the future rulers of the country. They accompany me to the chapel, and sometimes to my readings with the King. Last Sunday, with His Majesty's approval, I held divine service at the King's house at three o'clock in the afternoon. His Majesty, some of his high officers, all my pupils, and a number of others, were present. I read in the Old and New Testament; we sang twice, I prayed, partly in English and partly in Malagasy, concluding with the Lord's Prayer in Malagasy, and occupied about a quarter of an hour in an address from 1 Tim. i. 15: 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' This was faithfully translated by Ra Haniraka. All were very attentive. I was informed that the King expressed his approval, and I hope to be permitted to continue the service. I have seen nothing yet to diminish the high opinion I had formed of the strength and purity of the religious feeling among the people.

CHRISTIANS ONLY A MINORITY OF THE POPULATION.

"We must not conclude that all are genuine converts; but I believe future years will prove that many are walking in newness of life and spiritual fellowship with Christ. The Christians are indeed numerous, for they may be counted by thousands in the land. Still, they are only a minority in the general population, and this probably operates favourably in stimulating them to watchfulness, earnestness, and sincerity in their profession of Christianity. Most fervently do I desire, and most earnestly would I pray, that the Brethren on their way may come to them in the fulness of the blessing of the Gospel of Christ.

SITES GRANTED FOR MISSION BUILDINGS.

"I have applied for, and have obtained from the King, the ground on which Mr. Griffiths' house and school formerly stood (both were burnt), and also the ground on which the printing establishment stood. These are among the most eligible spots in the city; and other arrangements are in progress. I have received no tidings from England since those dated 26th of March, at which time the Missionaries had not left; nevertheless, I hope they will soon reach the island. The King has appointed some excellent officers to conduct them to the capital.

ROMAN CATHOLIC AGENTS AT THE CAPITAL.

"There are a number of Roman Catholic priests, and some Sisters of Charity, here, and more are very shortly expected; but scarcely any of the people attend their services. The attachment of the people to the BIBLE—their only light, support, and friend, during the long night of persecution which has just passed away, together with the remembrance of former times when their eyes saw their Teachers, are undoubtedly among the chief causes of the strong desire for, and confidence in, the English Protestant Missionaries whom they are expecting.

POVERTY OF THE CHRISTIANS.

"The Christians will want much assistance, for the widows and orphans among them are many; and the losses and sufferings of twenty-six years, during parts of

which many of them had not where to lay their heads, has not left them many resources, and they anxiously and confidently look to England for help. Four churches must be built over the conspicuous spots on which the martyrs died, and they will be occupied by many who were their companions in the faith and tribulation of the Gospel of Christ.

"But I have not time now to enlarge on these or any other topics connected with this, the most attractive and important field that ever invited the labours of the Christian Missionary. I have only been able to sketch very briefly and slightly the outlines of the prospect which Madagascar presents, with a hasty allusion to my own proceedings thus far. I ask on behalf of the young but vigorous Churches, and the outlying and unconverted multitudes of the Malagasy, the fervent and continued prayers of the Churches at home, and beg to remain,

"Very faithfully yours,

"REV. DR. TIDMAN."

(Signed) "WILLIAM ELLIS."

ARRIVAL OF THE SIX MISSIONARIES AT TAMATAVE.

"Port Louis, Mauritius, August 5th, 1862.

"MY DEAR SIR,—We arrived here on Thursday morning, the 15th July, after a voyage of ninety-three days from London; all well, except Mrs. Toy, who suffered a great deal through illness during the latter half of the voyage. She is, however now, I am happy to say, quite recovered. We have been detained here much longer than we anticipated, waiting for a suitable ship to take us to Tamatave. We have now taken berths in the 'Jessy Byrne,' and expect to sail in the course of to-day.

"On landing we found that Mr. Ellis, previous to his departure, had made all necessary arrangements for our stay here, and had left us full instructions for our guidance during the remaining portion of our journey. We have received a most hearty welcome from all classes of persons, and everything that was possible has been done to render our visit agreeable.

"The intelligence from Madagascar continues to be most favourable. Mr. Ellis has reached Antananarivo without accident, and has been gladly received. * *

"The Bishop of Mauritius is at present at the capital of Madagascar. He intends making arrangements for establishing a Mission Station there in connection with the Church of England. Should he succeed in his object, and be guided by the Divine Spirit in his choice of Missionaries, thoroughly evangelical in their principles, and their hearts filled with love towards God and love for souls, we need not regret the step he is about to take. There is the more need for such assistance just now, on account of the activity displayed by the Church of Rome. In addition to those priests who have already reached the Island, others are said to be now on their way thither.

"With very kind regards, in which all the Brethren unite,

"I remain, dear Sir, yours very truly,

"REV. DR. TIDMAN."

(Signed)

"ROBERT TOY."

POSTPONEMENT OF THE CORONATION OF THE KING.

FROM THE MAURITIUS "OVERLAND COMMERCIAL GAZETTE" OF 9TH AUG., 1862.

"The following letter, written in English, which was received to-day, may be useful to persons in the Mauritius intending to be present at the coronation of the King of Madagascar:—

"Antananarivo, 15th June, 1862.

"Sir,—I have received the Gazettes that you sent me. Please accept my thanks for them. I have further to inform you that the Coronation of Radama II. will take place on his birthday, the 23rd of September, 1862, and *not* in August. Please to make this known to the English traders in Tamatave.

"Your friend,

"RA HANIRAKA, 15th Honor,

"Principal Secretary for Foreign Affairs."



CHINA.

PEKING.

OUR indefatigable friend, DR. LOCKHART, continues diligently to prosecute his work of mercy at the Capital; and from his last letter, which we now insert, dated May 28th, it will be seen that his hands are full of labour—that he is visited by three or four hundred sufferers daily—and that to many he has, through God's great goodness, afforded the most effectual relief under the different maladies by which they were oppressed; while it is peculiarly gratifying to learn that the subjects of his medical labours are deeply thankful for the exercise of his skill and benevolence. We cannot but earnestly hope that his great success may be the means, at an early day, of introducing the direct labours of Christian Missionaries; and that, as the inhabitants of Peking have witnessed the benefits that flow from Christian skill and benevolence, so they may listen with a willing and reverential mind to the proclamation of the Divine and gracious doctrines of the Gospel; and this expectation is justified by the experience of our Brethren in all the provincial cities in which they have commenced their labours.

"Peking, May 28th, 1862.

"MY DEAR FRIEND—* * The weather is becoming warm, and some days it has been very hot—the thermometer being at 90 in the shade; but this does not last long, only for a day or two, and then it is cool again. The regular hot weather begins at the end of June or early in July.

MEDICAL AND SURGICAL LABOURS.

"My work goes on as usual. I have 300 and 400 patients a-day, sometimes more, and on the hot days it is difficult to get through the work; but I always carry it through, and then I can rest when it is over.

"I told you some time ago that a patient had put up a tablet, expressive of gratitude for benefit derived from a serious operation that had been performed. A second tablet was put up by a man who had his eyes operated on; and last week a respectable officer put up a large and very handsome tablet, all gilt and ornamented, on account of relief from partial blindness. He had been a patient for nine months, and can now resume his office. The tablets are of wood, about five feet long, well lacquered or varnished; in the centre of this are four large characters, gilt, to the effect, 'The golden virtue of the pervading genius,' or in plain terms, The precious medicine of the surgeon who had attended to him. Then at the sides or ends, in small characters, is my name, the name of the hospital, &c., and on the other end, the officer's name, place of birth, and date when his 'respectful memorial' was offered. This is placed horizontally over a door in one of the entrance-passages, and people coming in stop and look at this and the others.

SIGHT RESTORED TO THE BLIND.

"I have been operating a good deal for cataract lately, and many of the blind have been restored to sight. Some have gone home, and many are still living here. A boy was operated on by breaking up a double cataract—that is, one in each eye. He is sixteen years of age, and has been blind since his second year; he can now see, and having been blind since he was a baby it is a new world to him. He is an orphan, and got his living by begging; a nice lad—I am keeping him at present, and do not like to turn him on the streets. Perhaps they will do something for him in the Legation, or I shall get some employment for him if I can. Three women have been living here—one was the woman on whom I some time since performed an operation for tumour; another little tumour made its appearance, and I took it away also. She has now gone home; her husband also was relieved from opium-smoking by staying here, and they are now a grateful family. Another woman came from the country; in her case I made an artificial pupil, and she was restored to sight. A third had two cataracts extracted, and can now see: she came in quite blind; her eyes are not yet quite well, and she remains for the present. So that you see the women are not afraid to come and stay at the place; they find that they are kindly treated and that no one is allowed to interfere with them.

"A young lady in a rich family in the province of Honan was lately brought here by her mother to see if I could do anything for her; she is hopelessly blind, but her mother says she wishes to attend for a time, and thus try if anything can be done for her. They come in their carriage, and are very handsomely dressed, being persons of distinction.

VACCINATION INTRODUCED.

"I have lately introduced vaccination here. Inoculation is constantly practised, but they soon saw the advantage of vaccination, and many little ones are now brought to me to be vaccinated. I am enabled to begin this practice, having received some vaccine lymph from Dr. Kerr, Medical Missionary of the American Presbyterian Mission at Canton. I shall go on with this process as long as I can.

OPIUM SMOKERS CURED.

"Several opium smokers have been delivered from the evil habit, but I do not take all the applicants, as the care of them is very troublesome. Unless I know something of them I will not give them my attention, for it is very annoying and

discouraging, after the expenditure of much care and medicine, to find that they have not the resolution to carry through their own deliverance.

"June 2nd. As yet I have not deemed it advisable to have a public religious service in the place, but broad sheet tracts are pasted on the walls of the surgery and male and female waiting-rooms; also short expositions of the Gospel, which Mr. Edkins drew up and had written for me in large characters, on sheets of red paper, the Ten Commandments, Lord's Prayer, &c., &c.; these are much read. Tracts are also placed on the tables of the waiting-rooms, and given freely to patients, and Scriptures given to officers and literary men. The establishment is known to be a religious one—that the work is done because the Christian religion enjoins on its followers the love of their fellow men, and the desire to help them. This idea is kept before the minds of the people, and hence all remuneration is distinctly declined, as it is a service that cannot be paid for in money. It is true that I live next to the Legation and attend it, but it is known that I am not an official.

"Mr. Bruce does not wish the hospital to be thought political, but simply what it is—a religious establishment. He says it is the thin end of the wedge to introduce Christianity, and that the people, seeing what our religion leads us to do, may be led to look at the doctrines of the religion itself. He kindly says that I am doing more for opening Peking than the Legation can do.

"But Peking will be open to all Missionaries ere long; the restriction is only for a time, so as to let affairs gradually become straight. We are much watched here, and it is well not to cause excitement, but let the work gradually find its way, and the hospital is doing that.

"I rejoice to hear of what God is doing in Madagascar, and that prayer for that land has thus been answered. I trust our dear Brother Ellis is kept in safety, and will be very useful and successful there. How glad of heart he must be at what he by this time sees there!

I remain yours very truly,

"REV. DR. TIDMAN."

(Signed) "W. LOCKHART.

HONG KONG.

OUR esteemed Brother, the REV. DR. LEGGE, has forwarded the lengthened and well considered communication which we now lay before our readers, relative to the hostilities directed by the British and French forces against the TAE-PING Insurgents. The long residence of Dr. Legge in China, extending to nearly twenty years, his extensive knowledge of the people, their language, superstitions, and government, together with his comprehensive and sound judgment, give to his views great value and importance.

In former years the avowed policy of the British Government was that of strict *neutrality*, and, so long as this was observed, no direct hostilities of the Tae-pings were directed against our countrymen. But the threatened attack of the insurgents on the Imperial forces in Shanghai and other cities secured by treaty for purposes of British commerce, has led to a departure

from the neutrality heretofore maintained. The plea on which we have employed our arms against the insurgents is that of protecting the interests of British commerce; but it may be apprehended that to effect this successfully (to say nothing in regard to justice or sound policy) will require a much larger force than is at present found in China. From the events which have transpired in Ningpo, it is obvious also, that the Imperial forces are quite unable to maintain the conquests which British arms may achieve on their behalf, and that the oppressive and cruel conduct of the Mandarins towards their fellow subjects can scarcely be exceeded by the iron and destructive rule of the Tae-pings.

In the view of these strange complications the Christian can find a ground of hope only in the assurance that the Lord reigneth; that He will make "the wrath of man to praise Him, and the remainder of wrath He will restrain."

"Hong Kong, July 11th, 1862.

"DEAR BROTHER,—I was much grieved to hear that our own government has approved in Parliament of Admiral Hope's proceedings, and still more to read in various newspapers accounts all on one side, about the rebels, intended to justify the most violent and vigorous proceedings against them. I wish by this opportunity to offer to you some dispassionate observations on the course of action recommended, and I shall not besorry if you think it advisable to give them a greater publicity.

"I do not take this matter in hand as an apologist for the religious views and political course of the Tae-pings. It is assumed by many that Missionaries have been and still are their advocates, in spite of the plain witness of undeniable and melancholy facts. I do not wonder that some should do so; they are under the influence of a foregone conclusion—the result of ignorance, I will suppose, rather than of malice—namely, that Missionaries, as a class, are weak and ignorant men, with a tendency to fanaticism.

FORMER OPINIONS OF MISSIONARIES IN REFERENCE TO THE TAE-PINGS,
FAVOURABLE BUT QUALIFIED.

The utmost that can be alleged against Missionaries is, that when the rebel movement first came prominently before the world, in 1853, after the capture of Nanking, many of them hailed the religious sentiments expressed in the tracts and manifestoes of their leaders, much wondering whereunto they would grow, and hoping as they wondered. When they knew that portions of the Word of God were printed and circulated without note or comment, they rejoiced exceedingly—and strange it would have been if they had not done so; but when, in the course of time, the blossom of promise connected with the movement began to wither and die, their regret was corresponding to the hopeful interest which they had previously cherished; and as they had opportunity, they remonstrated with the Tae-pings themselves, nor did they hide anything which they knew from the public. As I carefully send my thoughts back over the last nine years, I can single out from amongst the Missionary body in China, but one solitary eccentric exception to the statement just given.

"Perhaps you will allow me to refer to some letters from my own pen which

were published with reference to the rebels. The earliest of which I have a copy, was written in January, 1854, and appeared in the 'Evangelical Magazine' for April of that year; it was composed when wonder and hope predominated, yet I then said, 'I do not wish to be understood as prepared to give any opinion as to the extent to which these people appreciate and are influenced by the holy and spiritual principles of our religion. All these things are elements out of which much error and confusion may grow, and, knowing their existence, we cannot but fear lest the religion of the masses become a fanaticism rather than the intelligent faith of the Gospel which we should delight to recognise.' In July of the same year I wrote again, thus: 'Two points seem to be established; first, that the religion of the insurgents is running into a wild and blasphemous fanaticism; and second, that they have assumed an attitude of determined hostility to foreigners. From the first I professed my disbelief in the revelations to which Hung Sew-tseuen, their chief, laid claim, and my horror of his asserting a peculiar brotherhood with our Lord. Objective truths from any other source but the Bible are to be traced to madness, delusion, or imposture. This development of error is throwing the truth, which attracted us at first and filled us with hope, into the shade. And as the truth perishes from the minds of the insurgents, so will their power pass away. The iron rod will change into a reed.'

DETERIORATION IN THE CHARACTER OF HUNG JIN, THE KAN WANG.

"From that time I felt but little interest in the Tae-pings, till I discovered, about two years ago, that my old friend Hung Jin was among them—the 'Shield King,' the special favourite and counsellor of Hung Seu-tseuen. I did hope that he would be able to correct many of their errors, guiding them to correct views of religious truth and to prudent courses of political action; and the first proclamations from him, and a long memorial to the 'Celestial King,' did not disappoint me. Soon, however, the news of his polygamy dashed my reviving hopes. I wrote several letters to him, but ceased to expect that he would work any deliverance in China. I have said, in one of the letters referred to, that the insurgents had developed a determined hostility to foreigners. Hung Jin was prepared to counsel them wisely on this point, and he did so. Had we been willing to enter into negotiations with them in 1860, or even last year, we should have found that their calling us 'foreign brethren' had a real, good, substantial meaning in it. Still the 'Shield King' was not equal to the difficulties of his position. He has not been guilty of many charges alleged against him, but there is reason to fear that he has made shipwreck of faith and of a good conscience.

NO JUST CAUSE FOR BRITISH HOSTILITIES AGAINST THE TAE-PINGS.

"It is time that I should come to what I undertook—to the subject of our entering into hostilities with the Tae-pings. What *casus belli* have they given us? Possibly there may be a sufficient one stated in some despatch that the government at home received, and which has been laid before Parliament. Mr. Bruce had some communication with them, and subsequently Admiral Hope paid a visit to them at Nanking. But it is possible, also, that our present difficulties have arisen as much from the unreasonableness of our own countrymen as from that of the insurgents. The Kings are 'Coolies,' it is true, or, rather, they were Coolies; intercourse with them is different from intercourse with the barbaric pomp and tawdry

shams of the Imperial Court. They profess many absurd and fanatical dogmas; their views as to theology are miserably degrading on those subjects which to us are most high and sacred. Their warfare against the Imperialists leads to indescribable misery among the people. All these things are true; but I fail to discover in them anything like a *casus belli*, as regards ourselves. Had the rebels outraged British property, and then refused to give satisfaction? Had they entered into engagements with us, and then wilfully and knowingly violated them? Did they threaten to stop our trade, or had they instituted any measures for that purpose? I have not heard any of the things involved in these questions alleged against the Tae-pings. It seems to me that we have heedlessly made war upon them. I contend that after holding the second city of the empire for nine years, and come forth victorious from five hundred conflicts with the Imperial forces, they ought to have been respected by us as belligerents. We had only to preserve a policy of neutrality, aiding neither them nor the Imperialists in their protracted struggle, and the Tae-pings would not have molested us. It is vehemently asserted that the foreign settlement would not have been safe with Shanghai in the hands of the rebels. Such an assertion can only be met by another equally vehement on the opposite side. But I fully agree with many who hold that if we, on our side, had clearly professed our neutrality, and fully explained our views to the rebels, they would have kept aloof from every place where foreigners were located by treaty right.

DEPLORABLE CONSEQUENCES OF THE CONFLICT.

“But it avails not to deplore the fact that we have taken the field against the Tae-pings, or to deplore it the more as needless and unjustifiable; *it is a fact*. We have defeated the enemy in every engagement, losing also valuable lives on our own side. But Admiral Hope undertook more than the forces available were equal to. We were obliged to retire and concentrate our troops in and around Shanghai. We handed over our conquests to the Imperialists, and when we had retired down came the Tae-pings and made short work of the ‘braves.’ The poor people are now in harder case than they had been before. They have been driven by thousands into Shanghai. There they are, nearly houseless and half fed. Cholera finds them an easy prey. More than 900 died last month within three days. These, it may be said, are unavoidable miseries of war. But the war is a fact, and it must be prosecuted. The British government has approved Admiral Hope’s measures. A large army must be concentrated again in China. Ten thousand allies—French and English—must be in the Yang-tze to annihilate the rebellion and give peace to the empire!

DIFFICULTIES IN THE PRESENT POSITION AND FUTURE PROCEEDINGS OF THE BRITISH GOVERNMENT.

“It behoves the British Parliament—the British people—to look at this new complication of affairs in China, to look it fairly in the face. If we are to pacify the empire we shall require 50,000 troops, and may then find again that we have undertaken more than we are equal to. But I ask in whose interest we are to put down the rebellion. Hitherto Admiral Hope has been acting in the interest of the Imperial Government. Of course, if we fight its battles it must pay all expenses. The British people cannot be expected to sacrifice the lives of its sons, and its treasure, to establish the Manchou rule, and all gratuitously. Now I protest against

our putting down the rebellion on behalf of the Imperial Government, however that may pay us for it, on two grounds. The first is the ground of its cruelty. I have read harrowing accounts of the devastations of the rebels—how the country is blasted by their march. The accounts are no doubt true. But I have seen also the ways of the Imperial braves, and kept company with them for hours together. Their march over the country was like the progress of locusts and caterpillars. Their thirst for blood was quenchless; their outrages on the young and old were indescribable. On the score of cruelty the case must be about even, inclining to the Imperialist side, if we may judge on the principle that the more cowardly are the more cruel. But the question is not about the masses, but about the officers of government. And to know what will be the consequence if we put down the rebels on behalf of the Imperial Government, we have only to think of Yeh and his doings in Canton, when in almost twelve months he beheaded 70,000. I have heard Sir John Bowring, when other arguments for the *Arrow* war were exhausted, enlarge graphically on Yeh's barbarities. If we put down the Tae-pings, we shall kill our thousands on the battle-field, and the governors of provinces will kill their tens of thousands in the execution areas. We shall be installing so many Yehs. Our high officers will be the ministers to so many butchers of human beings.

WEAKNESS AND CRUELTY OF THE IMPERIALISTS.

"The second ground on which I object to the putting down of the rebellion on behalf of the Imperial Government is the utter inefficiency of that government. Apart from rebel districts, the people everywhere set it at defiance. It is unable to fulfil its treaty engagements. Its soldiers are often uncivil and rude; the gentry are everywhere sullen and insolent; the mob is often riotous and violent; but against soldiers, gentry, and the mob, the authorities can hardly give any protection. Treaties stipulate for the toleration of Chinese Christians, and for liberty to Missionaries to preach, and teach, and build chapels. Chinese Christians are often spoiled; the native Missionary is stoned and murdered, his chapels are plundered and profaned, and government does nothing. The government at Peking sends out a magniloquent edict; the provincial government issues letters and proclamations. Each is powerless. Christian blood is spilt, Christian property is plundered, Christian progress is stopped. All this under the government for which we are to spend our money and pour out the blood of our soldiers! This must not be.

"I daresay those who advocate the carrying out Admiral Hope's initiatory measures, and the carrying on war against the rebels on a great scale, would tell us that they don't mean to do so on behalf of the Imperial Government without insisting on securities from that government that it will fulfill all its treaty stipulations, and securing from it also greater privileges. This is to me a vain dream. The Israelites had an easier task to make bricks without straw than we are setting to ourselves in undertaking to pacify China in harmony with the Manchou government. The Manchous have had their time in China, as the Stuarts had in Britain, and the Bourbons had in France. It is not ours to hasten their downfall by interfering against them in the struggle between them and the Tae-pings, but neither are they worthy that we should interfere in their behalf. And whereas it is affirmed that we interfere in behalf of our own commerce, it has not been shown that the rebels have ever tried to check our commerce. Our green tea and our silk have come for eighteen months from districts in their hands. Where they are, it is said, all is desolation;

but where the Imperial authority exists there you have the people. True ; because we have not been in any places where their possession of the country was uncontested. In no country where war is raging can we expect to find a crowded and industrious population. I have tried, and tried in vain, to find some grounds on which I could justify in my own mind our commencement of active hostilities with the Tae-pings. There was one fair course for us to pursue—a *real impartial neutrality*. We have departed from it without good reason, and launched upon a stormy sea not knowing clearly whither we are bound, and not prepared for what may befall us.

NEUTRALITY THE ONLY SAFE AND RIGHTEOUS COURSE FOR OUR GOVERNMENT.

“It is vain, I suppose, to hope that there will be an honest return to a policy of neutrality. We cannot help, it will be said, following up the course which Admiral Hope has initiated. But the British Parliament should lay down certain limits which neither ambition nor caprice on the part of conductors of affairs here may overpass. Let the severity of our dealings with the Tae-pings be tempered with mercy ; it should not be ours to co-operate in their extermination. If we subdue them so as to place them at the mercy of the government, we should insist on it and see to it that *its* dealings be also tempered with mercy. We should see to it also that the privileges which we have fought for and won, which are now treaty rights, actually take effect. While I thus write, I confess that I think we shall find a conflict with the Tae-pings a very painful, tedious, and expensive affair ; and that the attempt to bolster up the Manchou dynasty will be found a very thankless and uncertain undertaking. Let it be granted that we can put the rebellion down, and that the present boy Emperor comes in our time to take the reins of government in his own hand—after all, what shall we have done for the millions of the Chinese people ? The French and we together may support a Tartar Emperor in Peking, as the French maintain the Pope in Rome, and the Chinese may not be a bit more grateful to us than the people of the States of the Church are to Louis Napoleon.

“I will venture to say that at this crisis in Chinese history, the hope of the Emperor lay in one of two things—a native revolution, or a foreign occupancy. For hundreds of years since the Christian era there have been in China anarchy and civil strife. The nation has groaned in pain for centuries, until at last the ruler, to bind up its distracted state, has appeared. If foreigners stood aloof, some man equal to the difficulties of the position might in our time come forth, and a new dynasty be inaugurated, under which the millions would enjoy repose. At present the French and ourselves are in arms together ; the French, whose avowed object is to defend the claims of Popery ; and we, whose avowed object is to defend and extend our commerce, and whose representatives, some of them at least, are annoyed by the presence and operations of Protestant Missionaries.

“Our policy should be to abstain from interference in the internal business of the empire. If the government *de facto* accepts of foreign aid in the management of its customs, that is well. If it encourage foreigners to enter its service in other departments, that also is well. But let not us call those rebels whom it calls rebels. Let not us lend our armies and fleets to do for it what it cannot do for itself. If we only did what was right, China would, by-and-by, in God’s providence, come to a better state than it is in at present. Whatever betide, a nation is no more justifiable than an individual, in doing evil that good may come.

“I have written much more than I intended ; you will, however, take the trouble

to read my remarks as they stand. Information on the state of things in China is sadly wanted at home. You may think the whole, or a portion of what I have said, not unworthy to be given to the public.

“ I remain, yours very sincerely,

“ REV. DR. TIDMAN.”

(Signed) “ JAMES LEGGE.

AMOY.

IN this city, where the agents of three Missionary Institutions have been labouring for several years, a larger measure of success has been realized than in any other part of China. At the present time the number of converts admitted to the fellowship of the Christian Church exceeds 600, of which 262 are under the pastoral care of our Brethren the MESSRS. STRONACH and LEA. The congregations in AMOY are numerous, and composed of hearers who listen with reverential attention to the preaching of the Gospel; and, by the labours of our Brethren, aided by those of Native Agents, the great truths of salvation are widely diffused, not only in the city but in the populous districts around. More labourers are required for the wide fields which are opening in all directions, and the first fruits secured by the grace of the Holy Spirit afford abundant promise of a glorious harvest to more extended labours for the salvation of the people.

ERECTION AND OPENING OF NEW CHAPEL.

“ Amoy, July, 1862.

“ DEAR BROTHER,—We mentioned in our last letter the commencement of the new chapel, for which, after a severe struggle, we had succeeded in obtaining an eligible site in the populous district of Kwan-a-lai. The erection was not again interrupted, and the building was opened for Divine worship on Sunday the 23rd of March last. It is much admired by all who have seen it, whether foreigners or Chinese. As in the other chapels in Amoy, a portion close to the pulpit is set apart for the women, and that portion is seated to hold 100 hearers: the body of the chapel is seated for about 240 more. The services on the day of opening were well attended, and have continued to be so ever since.

FORMATION OF SECOND CHURCH.

“ At a special meeting of the Church members, held on the 13th April, after interesting addresses and earnest prayers by several of the deacons, a division of the Church into two portions was unanimously agreed to; and each individual was asked to which section he wished to have his name set down as belonging. The same deacons superintend the affairs of both parts, but there are separate communion services, and different days for examining candidates. The members *generally* meet in one of the chapels alternately every Friday evening, for prayer, praise, exposition of Scripture, and the admission and discipline of Church members; and hold besides a united prayer meeting one Sunday evening every month. There is also the monthly Missionary Prayer Meeting held in rotation in the four chapels in Amoy, and attended by the converts connected with the entire Mission.

INCREASE OF THE CHURCH.

"Since we last wrote there have been baptized in our two chapels ten men and six women, and also three children. There are still several candidates for baptism in connection with each of our chapels. During the half year one male and one female Church member have died. The present number of members is 169 men and 93 women—in all 262. In both our chapels daily forenoon and afternoon services are held, the attendance on which is encouraging; and we also engage in street or roadside preaching as we find opportunity.

MISSION AT CHANG CHOW.

"Messrs. John Stronach and Lea have each during the last half-year paid several visits to the city of CHANG CHOW. Our chapel there is always well filled when a Missionary makes his appearance. On Sunday about twenty of the natives who keep the Sabbath more or less strictly meet for regular service; and on these occasions the usual order and decorum which mark our chapel services in Amoy are observed there also; but during week-days those who attend are allowed to propose questions and start doubts or difficulties, on condition of listening quietly to the answers that are given. The Native Assistants employed hold daily services and are heard for the most part attentively; but from novelty or other cause much more interest is manifest when the Missionary conducts the service. There are several individuals worthy of admission to the Church, and others seem maturing in Christian knowledge and experience. Every evening the majority of the inquirers meet in the chapel for evening worship; and conversation on religious subjects is usually kept up till a late hour.

MISSIONS AT KWAN K'AN AND HAI CH'UNG.

"The same remarks apply to KWAN K'AN, also visited by each of the Brethren several times during the last half-year. The interest which delighted us at first has (as we feared it would) somewhat fallen off, so far at least as respects attendance at the chapel; but in the streets, and in the neighbouring villages, which are numerous and accessible, large and attentive audiences are as easily obtained as ever. Opposition to the Gospel is not openly manifested, but it exists, so that, though there are several earnest inquirers regular in attendance at all the services, there have been no admissions to the Church. The opposition takes such form as this. The tenants of houses in a particular district are expected to take an interest in the idolatrous services of the local temples, and contribute to the expense, and, in turn, to act the part of managers of these services, consisting both of processions and theatrical exhibitions. A Christian shopkeeper or tradesman would of course object to this *in toto*, and the result would be a union of the rest against him, the withdrawal of the lease of his premises, and the destruction of his business. Far from obscure hints of this course of things have been given to our converts; and, till a considerable number come forward at once, the difficulty thus presented will prove formidable, involving as it does the probable loss of their temporal all.

"In HAI CH'UNG a larger and more convenient place of worship has been opened, the rent still, as formerly, being defrayed by our converts in Amoy. Those who have been baptized continue consistent in outward conduct, as well as constant in attendance on the means of grace. One of them is an assistant in our Kwan K'an chapel, and exercises a very favourable influence on all who come into contact with

him there. Several inquirers have long been under instruction, and give considerable satisfaction as to progress in knowledge and grace.

"The several services for women, conducted by Mrs. and Miss Stronach, continue to be well attended.

TRAINING INSTITUTION.

"Of this Mr. Lea reports:—'During the past year three students have left. Two of these, who for some years were employed as preachers, have, from the commencement of the Institution, regularly attended its classes. They are permanently engaged in the charge of two of our Stations, the one at Chang Chow, the other at Hai Ch'ung. Both of these young men are conducting the important labours assigned to them in the most efficient and satisfactory manner. The report of the interest awakened at Chang Chow has been given in the previous part of the letter. The third of the students is a young man who was converted to Christianity during a residence in the United States. He returned to China possessing an excellent knowledge of our English Scriptures, but unable to read a single character in his own language. It was necessary to his efficiency as a preacher that he should be able to use the Chinese version. After two years' study (part of which time, however, he has been engaged in preaching) we think him well qualified for regular service as an Evangelist. He is occupied in daily preaching and in the general oversight of the new Chapel in Amoy; we have every reason to rejoice in his diligence and zeal. We have found it necessary to employ a chapel-keeper at two of our Out-Stations. The men who are employed in this capacity received a few months' instruction before entering on their duties. It is expected that all their leisure time will be occupied in assisting at daily preaching, or in religious conversation with attendants at the chapels. The expenses for food, &c., were defrayed (during the time they were with us) from the funds of the Institution. We have received another member of the Church as a student. There are now six native Christians engaged in a course of preparatory study; but we find it necessary to employ them occasionally in the work at the Out-Stations. This plan has the disadvantage of rendering their studies more desultory than could be wished; but the fact of their being engaged more or less in actual work, will not fail to give them an increase of earnestness and aptitude for the labours in which, it is hoped, they will be hereafter permanently employed.'

REINFORCEMENT OF THE MISSION EARNESTLY SOUGHT.

"In conclusion, we think it right to remind the Directors that it is long since this Mission was reinforced, and that our efforts might be easily extended in the populous district around by an increase of labourers. It is nearly a quarter of a century since two of our number left England, to which they have never returned even for a visit; that though we are all determined to remain at our post till compelled by failure of strength to leave it, yet health in a tropical climate is proverbially uncertain, and it takes considerable time for a new comer to acquire the language. None of your Mission Stations in China has been so favoured with permanent success as this one has been. Should one of your present labourers be disabled, many of our operations would need to be curtailed, or a burden would fall on the others for which their strength would be insufficient, and which might result in their sickness and temporary or permanent retirement from the field. We suggest, therefore, that it is no more than prudent that, as soon as may be, a

colleague be sent to us well qualified, both as regards spiritual, mental, and bodily vigour, for coping with this difficult language, and for co-operating with us in the cultivation of so important, interesting, and productive a field of labour as Amoy has long presented.

“ We remain,

“ Dear Brother,

“ Yours very faithfully,

(Signed) “ JOHN STRONACH,

“ ALEXANDER STRONACH,

“ WILLIAM K. LEA.

“ REV. DR. TIDMAN.”

INDIA.

CALCUTTA.

WE have been highly gratified by a Report from the REV. DR. MULLENS, as to the state and progress of EDUCATION in the City of CALCUTTA; and we invite the special attention of our readers to this interesting document.

In the higher department of Education the newly formed University appears likely to render valuable assistance; and, should the judicious and enlightened views of DR. DUFF, DR. MULLENS, and other Christian counsellors be honestly and effectively carried out, we cherish a sanguine hope that the native youth of India will derive from the Institution the highest advantages, and that, indirectly, the gigantic idolatry of the country must be undermined, and the cause of truth and righteousness in the same degree promoted.

The state of our excellent Institution at BHOWANIPORE is also very encouraging. The number of pupils is large, amounting to 450, and the payment of school fees has tended rather to the increase than the diminution of the pupils; while the annual produce of these payments, amounting to about £250, will greatly facilitate the labours of the Tutors, and much extend the advantages of the School.

The lamented death of MRS. MULLENS naturally awakened our fears that the course of ZENANA VISITATION, which she had so zealously prosecuted, would be impeded, if not closed; but we are happy to learn from the letter of Dr. M. that there is no longer ground for such apprehension. Both the MOTHER and DAUGHTER of our lamented friend, with other Christian associates, continue successfully to prosecute these labours of love for the benefit of the secluded Hindoo ladies of Calcutta. We are rejoiced also to know that in other parts of India our countrywomen have been stimulated, by the example presented in that city, to attempt the same course of visitation, and in all cases a degree of success has followed these attempts which has more than equalled the expectation of the labourers.

BHOWANIPORE EDUCATIONAL INSTITUTION.

" Bhowanipore, July 22nd, 1862.

" MY DEAR FRIEND,—In your Annual Report you have mentioned with satisfaction the subject of fees in our Educational Institution, and noticed that we had just increased them. I cannot feel sufficiently thankful that we were led to take this step, though at first we had some doubt of its effect, and anticipated the loss of many of our scholars. The result will be as gratifying to you as it has been to us. So far from losing scholars we have continued to advance in number; so that for the last three months, notwithstanding the withdrawal of sick boys and others, our number has remained steady at 450. The fees throughout *last year* averaged ninety rupees a month: in February *this year* they were eighty-eight. Since the introduction of the present scale of payments they have stood as follows:—

" March, 231 rupees, 2 annas; April, 242 rupees, 9 annas; May, 226 rupees, 2 annas; June, 224 rupees, 3 annas; July, 224 rupees; *i. e.* 1148 rupees in five months, or, allowing for the diminished income of October and November, when many of our boys leave Calcutta, about £250 a year—a most valuable relief to the income of the Auxiliary, already much tried by the heavy expense of supporting two of our Native Missionaries.

CALCUTTA UNIVERSITY.

"The *University system* is now exercising a most powerful influence on education generally throughout India, and especially in this province of Bengal. The *University of Calcutta* has opened its career with great spirit, and a most earnest desire has sprung up amongst the thousands who study English in this province, to obtain its honours. Thus at the entrance examination, last December—a mere initiatory examination, of low standard—nearly eleven hundred candidates entered, though not quite half of them passed. The University standard, the books and subjects appointed for examination, are rapidly determining the character of the education given in every Anglo-Vernacular School in the country. You will be rejoiced therefore to hear that the direction of these subjects is in good hands, and that the choice of books or extracts in English literature is not merely of a negative character, but contains numerous pieces of a *sound moral kind*, and in some cases of a peculiarly *elevated tone*. In the governing body of the Senate (called the Syndicate), the Christian and Missionary Institutions of the country are well represented by Dr. Duff, who has devoted much time to these questions, and has exercised a powerful influence on their practical settlement. The importance of that influence cannot be overrated; for the character which the University will bear for many years to come, the tone of its literature, and its influence upon the education of the country generally, are being determined now; and if once settled upon a thoroughly sound basis will probably remain so, and accomplish a lasting benefit to the successive generations of this populous land.

"A plan of Dr. Duff's for establishing a few extra professorships in connection with the University, and *not* with the Presidency College, brought out prominently a question of vital interest to all our Missionary Institutions—whether the principal Government College just named was to be one College in connection with the University, or to become to a great extent the University itself and absorb all other Institutions as merely feeders to its rank and honours. Some were willing to have the University rooms, halls and offices, located *within* the Presidency College (for

which a new building is about to be erected), and to have all special professorships, needed by *all* University students located not in the University, but in the College, which is but a *part* of it. Animated discussions were held in the Senate, and in the different faculties into which it is divided, before this matter could be settled. You will easily imagine that there were some of us who opposed to the last the absorption of the University into the old Government College system. Dr. Duff led the opposition, ably seconded by the Bishop and Archdeacon Pratt, and followed by others of us who held the same views. The result was a kind of compromise, and an offer on the part of the new Lieutenant-Governor (the head of Bengal Government Education), to do his best to accommodate the system to our views. It was agreed that there should be a *separate University building*, standing on its own independent ground, and capable of being enlarged as the growth of the University requires; and one special professorship of a class, open equally to all University graduates and undergraduates, is to be established. It is probable that the special Colleges of Medicine, Law, and Civil Engineering, will not be absorbed *into* the Presidency College, but will stand side by side with it; and that all the public instruction of Calcutta and its neighbourhood may be placed under a Committee of Managers of Education, selected from all the various bodies. It was suggested at the same time that when the new Colleges and the University Hall are erected, it would be well if the various Missionary Societies would secure a suitable piece of ground close by for the erection of a Theological Hall, in which students of these Colleges may be invited to attend Lectures, visit Missionaries, and the like. What will come of these various schemes and suggestions it is impossible definitely to say. One thing is clear—education is gaining greater influence than ever, and has obtained a prodigious impulse from the establishment of this University. It becomes Missionaries to be alive to its importance, and to see that, as far as they can secure such a result, that influence shall be Christianized.

FEMALE EDUCATION.

"I am sorry that an impression seems prevalent that, owing to my dear wife's death, our plans in female education have come to an end. Will you kindly help us, by letting our friends know that such is by no means the case. It is quite true that both in the Girls' Boarding School, and the Zenana Schools, her own personal instructions in the native language were of special value, and were greatly prized by her numerous scholars. But we should show small regard for these objects, in which she took so deep an interest, were we now to sit down idle and make no effort to supply her place. Already, while she lived, her friend Miss Cowen had, to a large extent, taken her place in the Boarding School, and, by her attainments in Bengali, been growing more efficient as a Teacher daily. By Miss Cowen's help the Boarding School has been kept on as usual, and we had sixty girls (as before) at the beginning of the year. Our expenses are great, because we have now to pay a Teacher's salary, where formerly Mrs. Mullens received nothing—a cost to us of no less than £84 a-year: and, notwithstanding kind help from Geneva last year, we have expended all our funds. May I ask you kindly to send on *as soon* as you receive them, any contributions forwarded to you by our friends? And if, in consideration of our peculiar position, you think the Directors could give the School, *for once*, a grant towards the Teacher's salary, we should be very glad.

ZENANA SCHOOLS.

"The Zenana Schools we should have been particularly sorry to close. We resolved, therefore, to try and keep them open for at least the present year. We found a very nice native Christian widow, who was willing to superintend their instruction; and Alice was most anxious to undertake the business management, together with the work department. Our kind friend Mrs. Murray, who joined my wife at the outset, was most anxious to keep on her share, and others have most kindly helped at different times. The result is that the Schools are as full as before, especially of women; the number of houses visited has increased, and all the elements of the system have been maintained. The general education in reading, writing, work, &c., goes steadily on. *Eleven* houses are visited, containing eighty-six women and fifty children. There are three daily Teachers at work, two Hindu, one Christian; one superintending Teacher, a Christian. Alice visits the Schools most regularly, and Mrs. Lacroix and Mrs. Murray help her very greatly. And, best of all, so steadily does the good cause go on, that about Christianity there is no reserve. The Bible is read directly; with the 'Pilgrim's Progress,' the 'Peep of Day,' Mrs. Mullens's own Christian books, and others. In writing to our friend Miss Rutt to-day about these Schools, Alice says: 'The Zenanas are getting on very nicely on the whole. In the last of our new houses we have two women most anxious to learn. The day we first went they would hardly let us come away. One of the women told us she had been longing to learn for months, and had begun with one of her husband's youngest brothers, but could not get on. In three weeks she has read through the Gospel of John, and can answer any question upon it. Another very nice woman in the house is reading the "Peep of Day." We have one very nice Zenana in Bhowanipore, containing five women most quick and attentive. The eldest worked the centre of the mat that we sent to Miss Webb. She is reading the Bible right through, and, when we go, our Teacher Caroline reads them a chapter besides. She told us that her husband likes her to hear about Christianity. Another clever pupil of ours is the wife of a doctor in Bhowanipore. She not only pays for her wools and canvas, but sends her own carriage for us every week. She reads and writes Bengali very nicely indeed, and her English is getting on capitally. She is reading the Second English Instructor, and can write short sentences. Her husband is very anxious for her improvement, and has helped her on a great deal. The wife of one of the native Missionaries has visited her, and taught her work. The *Behala School* is in a flourishing condition. Grandmama, Caroline, and I went yesterday, unexpectedly, and found twenty-seven children quite busy with their reading. Our head girl died lately of cholera. We took with us a toy, a man who swallows potatoes by the turning of a wire handle. Though the children had seen it many times before, they were wild with excitement, all crowding round to turn the wire. Mrs. Murray, Miss Sutherland, and I go to five Zenanas together. Mrs. Murray has four others of her own in Intally, and I have five houses and the Behala School in this part of the town.'

"I think, my dear friend, this letter will speak for itself, and furnish sufficient answer to the inquiry, Shall these Schools be given up for want of funds?"

"With kindest regards to the Directors,

"Believe me,

"Ever most affectionately yours,

(Signed) "JOSEPH MULLENS.

"REV. DR. TIDMAN."

POLYNESIA.

SAVAGE ISLAND.

NOT more than ten years ago, this island was immersed in the lowest depths of barbarism, its very name being indicative of the peculiar atrocity which characterized its inhabitants. Through the wonder-working power of the Gospel, these same people have now utterly abandoned heathenism, and become a professedly Christian community. The energetic and successful labours of a few Native Evangelists having prepared the way for the reception of a European Missionary, the Rev. W. G. Lawes, with Mrs. Lawes, then recently arrived from England, took up their residence on the island in August 1861. Our young friends were accompanied by the Rev. George Pratt, of Samoa, who, from his knowledge and experience, has rendered valuable aid in the selection of Candidates for Church-fellowship, in Scripture translation, and in the general work of this most promising Mission.

In the following letter Mr. P. gives a brief notice of what had been effected up to the period of his approaching departure.

“Niue, or Savage Island, April 9th, 1862.

“DEAR BROTHER,—The time to look for the ‘John Williams,’ and consequently the termination of my holiday here, has nearly arrived. What I have done during the past eight months will not take many words to narrate. My study of the language of this island while in Samoa, enabled me at once to commence preaching and conversing with Candidates.

ENCOURAGING PROGRESS OF THE MISSION—FORMATION OF FIVE CHURCHES.

“Up to the end of last year, I had held 547 Conversations, and as the result, 211 persons were added to the Churches. The two Churches were further subdivided into five, each under a Samoan Teacher. Deacons also were chosen and appointed in each Church.

“I may add a word about the Samoan Teachers—I have lived for days together in each of their families; have met them every week in a Bible Class for their benefit; and have had plenty of opportunity to correct some rather unfavourable impressions against them. Four of them are worthy men, and highly esteemed by the people, amongst whom God has given them great success; but there have been exceptions.

TRANSLATION AND REVISION OF THE SCRIPTURES.

“Giving my whole strength to the revision of the translations made by the Teachers, I have been able to get ready for the press, *Matthew*, *Luke*, and *Acts*, and the day before yesterday I completed the Epistle to the *Philippians*, which I mean to be my farewell to the Churches. My plan has been to compare these translations, sentence by sentence, with our reserved copy of the Samoan revised New Testament, and with the Textus Receptus. Then in all cases of difficulty—difficulties peculiar to Polynesia—I referred to the *Hawaii*, *Tahitian*, *Rarotongan*, and *Tongan* versions. These are often invaluable where commentators fail. The class of words referring to physical facts is very exact, so that you may easily decide which

should be used. There is very little difficulty with idioms, the languages being very much alike in this respect. Words, however, have often a different shade of meaning here, to what the same words have in Samoan. Finding the edition of the Gospel of Mark (4000) which we brought with us nearly all sold, I have also revised that for a new edition to be bound up with the other books. * *

CHEERING POSITION AND PROSPECTS OF MR. AND MRS. LAWES.

"From the commencement of this year I have handed over every department of the work (except translations) to Mr. Lawes. He has gained a very fair knowledge of the language, so that there is no reason to fear on that score. Both Mr. and Mrs. L. like the Natives, which is also a very great point, for, as a natural consequence, the Natives will like them.

"The people are very importunate with us to remain; that of course is out of the question, while Savaii and Lifu have only one Missionary each. Besides, Mr. Lawes is well able to look after this island himself. If another day he wants help with the translations, I should be willing to come and lend a hand. We have been here long enough to become deeply interested in him and his people, and to pray earnestly for their welfare.

"REV. DR. TIDMAN."

"Yours truly,

(Signed)

"G. PRATT.

ARRIVALS IN ENGLAND.

Rev. John Dalglish, and Mrs. Dalglish, accompanied by Mrs. Roome, from Berbice, per "Princess Royal," September 1st.

DEPARTURES.

Rev. James Milne, per "Regia," to Kingston, Jamaica, September 3rd.

Rev. G. O. Newport, and Mrs. Newport, per "Lord Warden," to Madras, *en route* for Travancore, September 11th.

Mrs. Gardner and three Children, per "La Plata," to Kingston, Jamaica, 17th September.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

For Mrs. Corbold's School, Madras—To the Clapham Ladies' Missionary Working Society, For a Case of Useful and Fancy Articles, value £34; To Friends at Warminster, For a Box of Useful Articles, value £7.

For Mrs. Porter, Cuddapah—To the Missionary Working Association, Surrey Chapel, For a Box of Useful and Fancy Articles; To the Haverstock Chapel Juvenile Missionary Society, For a Box of Work; To Mrs. Barker and Friends, Leicester, For three Boxes of Useful Articles, value £72.

For Mrs. Rice and Mrs. Sewell, Bangalore—To Mrs. Deeping, Newark, For a Box of Useful Articles.

For Rev. J. H. Budden, Almorah—To Mrs. Newton and Friends, at Kensington, For a Case of Articles for Sale, value £50.

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To the Rev. William Clarkson—For 17 copies of his work, entitled "Christ and Missions."

To D. H. Goddard, Esq., Newcastle-on-Tyne—For a Parcel of Evangelical Magazines, and other Publications.

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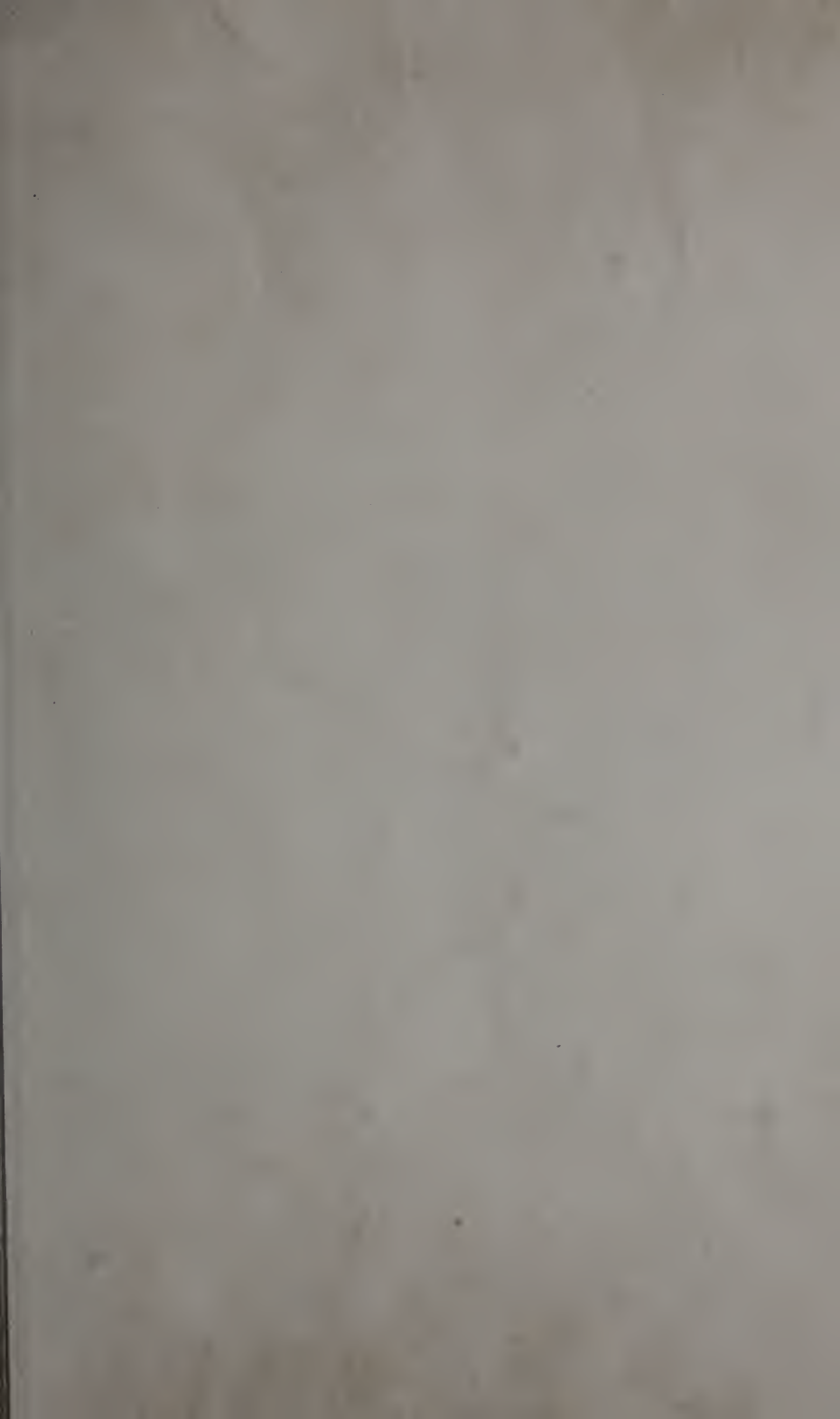
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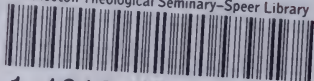
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